akh -- a Chinese slave

aŋg:ej -- a marriage class composed of women whom by the kinship nomenclature ego calls "wife" and whose agnates he calls akhmalk'i ("fathers-in-law"). These women would consist of: (1) daughters of all the "brothers" of the mothers, (2) all the "sisters" of the wife, (3) "sisters" of the wives of brothers, (4) "sisters" of the "father-in-law" of the son, (5) individual wives of all aki (brothers who are older than the person speaking), and (6) individual wives of all "brothers" of the person speaking.

chegin -- the major of the three souls of man

chkhnaj -- wooden image of Pal-n'igyvyn (a god)

chukh-chugynd -- a sacrifice

hap -- the stacked firewood of a funeral pyre

kekhn -- spirit helper of the shaman

kenchkh -- a supernatural bird "which comes on the wind," used by shamans

khal -- clan

khlay-nivukh -- an able and eloquent man, often an orator, who tries to establish peaceful relationships between feuding clans

kitus -- a supernatural worm-like creature used by shamans

krygrys -- an Ainu slave

langraf -- a shed for childbirth
lernd -- conjuring
lung -- fire drill
milk -- an evil spirit
mlyvo -- the world of the dead
nástun-n'ivukh -- storyteller
okht -- love magic
pandf -- people of common origin, cognates
n'astund -- heroic tales
pila uigryf -- house in which the bear festival is celebrated
pryski -- the favorite dog of the deceased who is afforded special treatment during the funeral and mourning period
pu -- the name given by each woman to a man whom she calls "husband," in addition to her own official husband; these are: (1) all the sons of the sisters of her father, (2) all the husbands of her "sisters" and the "brothers" of these husbands, and (3) all the younger "brothers" of her husband, and among some groups of Gilyak, all the brothers
raf -- a little house with a little door, placed over a grave

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ruvn -- brothers, actual and classificatory in the clan
shagynd -- an object of value used as part of the bride price
taru -- talisman
tkhusind -- ransom
tongch -- a representation of twins which is placed in a small storehouse and sacrificed to at the full and new moon
tugur -- the "master" of the fire (a supernatural being)
ulgind -- a sin
ymgii -- son-in-law

/xxxviii/

128 With regard to "Otdel'nye materialy," for both the Tungus and the Gilyak, we must state that there might be data in them which were hastily thrown in during Shternberg's field work and, upon future examination by him, might have been deleted or corrected, but to clarify such instances, if they occur at all, is unfortunately, impossible.

●104 As for the transcription of the Gilyak and Tungus-Manchu words, in agreement with the above-named co-workers -- linguists, we have adopted a Latinized transcription, preserving, however, some Russian letters, namely, ж, з, х, ч, ш /transliterated in the translation as zh, dz, kh, ch, and sh, respectively/, and departing somewhat from the signs generally accepted in modern linguistics for the expression of the length of vowels, softening of sounds, and so forth, in view of the technical obstacles in the typography of publishing. For the same reason it was necessary in the transcription of the Gilyak words, to omit a number of signs for the expression of certain phonetic nuances accepted by Shternberg in his "Obraztsakh po izucheniiu giliatskogo iazyka i fol'klora /Samples for the Study of the Gilyak Language and Folklore/." An explanation of the accepted transcription can be found below.

In the monograph "Giliaki" and the sketch "Sakhalinskie giliaki" published during the author's lifetime, the former transcription for Gilyak words is preserved. /HRAF ed.: The spelling of native terms in the original text is confusing, because letters from both the Russian and Latin alphabets have been used and they are not always distinguishable. In doubtful cases the letters have been transliterated as Russian, for which the transliteration system of the Board of Geographic Names (BGN) is used. Furthermore, the spelling of native terms varies from section to section in the original text, in part because of the use of the different alphabets, but sometimes inexplicably. In the following table, which has been slightly modified to avoid the use of the five Russian letters mentioned above, the Russian letter to which a given consonant corresponds is shown in the transliterated (BGN) form. The Library of Congress transliteration system is used for bibliographic references, and tribal names are spelled as they appear in the Outline of World Cultures./

1: Shternberg--36 E-5 (1890-1897, 1910)1933 RX2 Gilyak RX2 Tungus RU5

Explanation of the Transcription System for Tungusic-Manchu Words

G T 104

I. Vowels

a, e, i, o, u, y correspond to the Russian vowels а, э, и, о, у, ы

a:, e:, i:, o:, y: -- long vowels

a^n, e^n, i^n, etc. -- nasal vowels

á, é, í, etc. -- stressed vowels

II. Consonants

b corresponds to Russian b
c " " " ts
d " " " d
f " " " f
g " " " g
h " " German h as in the word habe
j corresponds to German j
k " " Russian k
l " " West European l
ł " " Russian hard l
m corresponds to Russian m
n " " " n
p corresponds to Russian p
r " " " r
s " " " s
t " " " t
v " " " labio-dental
w corresponds to English w
z " " Russian z
kh " " " kh
sh " " " sh
zh " " " zh
ch " " " voiceless affricative ch

dz -- voiced affricative dz.
dz: -- voiced affricative dzh.
ng -- velar n, pronounced together, like n in the German language.
r -- prounounced "r", analagous to the Ukrainian r.

r: = ɣ = deep velar Ukrainian r.
k: = ḵ = k̄ = deep velar k.
kh: = x̌ = x̄ = deep velar kh.
g: = ǧ = ḡ = deep velar g.

ch: -- combined sibilant sounds chsh.
b', d', n', etc. -- palatization.
'k, 'p, etc. -- aspiration.

/Page xl is blank./

/135 cont./

*601 184 197 or the differences are of an insignificant phonetic character. Thus, for example, "ytk, ymk" -- father, mother -- are completely identical in all dialects; "ruvn, tuvn" -- brother (eastern dialect) are slightly changed to "ruf" in the western dialect; "og:la, og:lang" in the Tym' and the eastern dialect of Sakhalin are equivalent to "o:la" in the western dialect. In cases where the terms are completely different phonetically, this is due either to borrowing from very near neighbors, as in the previously mentioned "app" and "ivy," or to the formation of corresponding terms from different synonyms common to all dialects. Thus, for example, "shankh" -- woman in the eastern dialect has been formed from the common word "an kh" -- female, and "um-gu" -- woman in /136/ the western dialect has the same root as the common word "ym(k)" -- mother; in exactly the same way "ut-ku" -- man in the western dialect has the same root as "ytk" -- (father), and the corresponding az'mych in the eastern dialect is from azh -- male, etc.

● [104] In the table of kinship nomenclature and the explanations for it, we shall give the terms according to dialects and territories, indicating in parenthesis the dialect of the Amur with the abbreviation (A.D.), the dialect of the Tym' -- (T.D.), the dialect of the eastern shore of Sakhalin --(E.D.), and of the western (W.D.). From here on in the text we shall always use the first of the synonyms of the eastern dialect.

*601 614 104 [611] Now we proceed to the explanation proper of the kinship terminology. We only forewarn the reader that the Gilyak reckon kinship through the male line and that the agnatic family is only a cell of the strictly organized, exogamous, agnatic clan. We also ask the reader to remember that at the mention of this or that term without any special indication of whether it is used by males or females we shall imply that these terms are used identically by both sexes; in other cases the sex of the speaker will be specifically indicated.

/99 cont./

Chinese who came by sea (1). We therefore obtain here informa-

1. J. E. Fischer, Sibir. Gesch., Part I, St. Petersburg, 1768, p. 527-530. Here, as at one other place in his work (p. 477), Fischer calls the author of this information Perfirjef and designates him as a Yenisei (Cossack) hetman. In Pojarkof's /Poyarkov/ original report on his expedition along the Amur (Dopoln. k" akt. istor. /Supplements to the Historical Documents/, Vol. III, St. Petersburg, 1848, pp. 51, 52), however, he is sometimes called Perfiljef and sometimes Perfirjef and is mentioned as a military man from the Yenisei Ostrog (Eniseiskago ostroga sluzhilyi cheloviek").

tion about two of the most remote peoples on the Amur River at the time, for there seems to be no doubt but that the Gilyak are to be understood under "Kilorzy," as was also noted by Fischer in giving this information. It is just one of the many versions of this name, as we have already seen above: they all correspond in the primary sound, Kil or Gil, and differ only in the endings. This oldest version, however, leads directly to an explanation of how and where the name "Gilyak" arose for these people.

Among themselves the Gilyak do not designate themselves with this name at all, as many assert; they do it only when dealing with the Russians, because they know that they are so named by them. Among themselves they call themselves merely "Nib(a)ch" (2), that is, "human being," in that

2. The parentheses around the vowel are meant to indicate that it is barely heard in the pronunciation.

/128 cont./

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3. Steller, op. cit., p. 248, note a.

G A 101 175

Among their neighbors on Sakhalin, the Gilyak, the Ainu have a quite similar sounding name, "Kughi" (4), which is also in

A G [104]

4. I write gh when the g is strongly guttural, between g and ch.

A [192]

general use among the Gilyak of the mainland (5). Undoubtedly

G [113]

5. Middendorff heard the Gilyak in Tugur Bay call the Kuriles "Kuwi" (see his travel report in the Bull. de la cl. phys.-math. de l'Acad. Imp. des sc. Vol. IV, pp. 233, 235; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, pp. 615, 618).

all these names have the same origin in that they all, as Klaproth states for the name Kuriles, arose from the word "kur" or "kuru," which means "human being" in the Ainu language (6).

A [113]

6. Klaproth, Asia polyglotta, p. 300. In San kokf tsou ran to sets (pp. 183, 184) "kur" is said to mean "tribe /Stamm/, tribus."

A F.J. 175 103 A 101

Moreover, the Kurile Islands, as the Japanese Araï Tsikugo noted in 1720 among other valuable reports concerning them, were embraced under the collective name "Kuru-misi" (that is, Land of Man) by the Ainu (7). Here, then, is the simple explanation of that name for the people and the land.

A F.J. 103 175 114 F.J. 113

7. Araï Tsikugo, "Jeso-ki, ou Descr. de Jesso," op. cit., pp. 192, 207, 211. Cf. also Klaproth's additions to San kokf tsou ran to sets, pp. 191, 193, 194, -- following the same Japanese source.

/393 cont./

291 flap, through which the hand may be stuck outside of its covering if necessary (1).

[171] 1. On the hand coverings of the Tungus and of the Russians in Siberia the slit for sticking the hand out has no protective flap; on the other hand, it is present on the dog-fur coverings of the Orochi of Hadshi Bay.

[171] The Gilyak never have a hood hanging down the back between the shoulders on their fur coats for protection for the head, as is customary among all the more or less far northern peoples, Kamchadal, Koryak, Chukchee, Eskimo, even Tungus, and others. Instead, the neck and head have special articles of

[239] clothing. For the protection of the former a boa made of the tail-fur of squirrels (Gilyak tolp; Pl. XIX)[2] is used and is sometimes worn around the head, in mild weather instead of the cap, in cold weather over it, to protect the forehead (Pl. XVIII).[2] About 30-40 squirrel tails go into a tolp of inferior quality, 50 and more into a handsomely bushy and good one. The Gilyak do not use any other fur for this purpose.

First of all, on their heads, on long journeys, in severe cold, or in biting winds, the Gilyak wear ear muffs (Gilyak tapais), which consist of two flaps connected in front and back by a strap or band. These are either made singly out of sealskin

[239] or are lined with fox or otter fur and provided on the outside with a piece of material on which differently colored arabesques are stitched (Pl. XX, Fig. 5,[3] and Pl. XXII, Figs. 1 and 2).[4] Over them there is a large fur cap enveloping the entire head (Gilyak tosn-hak) (2). It is of simple cut, straight at the bottom,

[104] 2. The s is soft in pronunciation here.

and at the front corners has either two bands (as in the pertinent illustration, Pl. XXI, Fig. 1)[5] for tying it under the chin, or only a single band connecting the inner sides of the two corners.

[2 2 3 4 5 / A, A, A, A, A] [See category 116, pp. 999, 998, 1000, 1002 and 1001 respectively --Analyst]

/395 cont./
291 ula (2), and which is regarded in popular tradition, along with
824
171
175
[113]

2. According to Maximowicz /Maksimovich/ ("Primitiae florae amurensis," in Mém. prés. à l'Acad. des sc. de St. Pétersb., Vol. IX, 1859, p. 500), probably a Cyperaceae. According to R. Brown, the Eskimo of northwestern America and Greenland use Hierochloë alpina and similar types of grass for this purpose.

ginseng and the sable, as one of the three treasures of Ninguta (3).

[113]

3. U-tschen, in the translation by Wassiljef /Vasil'ev/: "Zapiski o Ningutie /Notes on Ningutie/" (Zap. Russk. Geogr. Obshch., Pt. XII, 1857, p. 95). The translator adds in a note that boots whose soles are stuffed with this type of grass are also sold in Peking.

291 I am unable to state whether the Gilyak use the same type or
824 any specific type of grass for the purpose mentioned, but this much seems to me to be beyond doubt, that they do not act in this without making some sort of selection, for when, in the winter of 1855, I asked the owner of the yurt of Poghobi on Sakhalin to give me some of this grass, he refused my request with the remark that he himself had very little of it.

293 Finally, an important piece of Gilyak clothing is the belt,
412 in particular as a holder for some of the implements always
[291] accompanying the Gilyak. First and foremost among them is a large knife, the so-called ngawla-dshakko, which is used both in eating and, if necessary, as a defensive or offensive weapon. Like almost all of the iron implements, it is always
[531] of Gilyak workmanship and usually simple, with a large blade and a short, wooden handle diagonally striped as a rule (Pl. XXXI, 2 Fig. 1) (4), or sometimes wholly of iron with inlaid silver

●[104]

4. The caption concerned, "ngawta-dshakko," should be corrected to ngawla-dshakko.
2 [See Category 116, P. 1011 -- Analyst]

SS /425 cont./
262 in that they more or less provide merely a kind of accompaniment,
191 and to be sure, they are either the wild, natural products of the country, which are simply gathered, some cereals and vegetables obtained by trade from the adjacent civilized peoples, the Chinese,
SS Japanese, and, more recently, Russians. The individual peoples
[184] of the Amur region primarily differ from one another as far as food is concerned only in that fish among some or meat among others is the principal food, each according to their principal occupation, and furthermore the proportion of plant food to animal food differs for each one according to their greater or lesser communication and trade relation with the Chinese or Japanese.

G Among all the peoples of the Amur region the Gilyak are
*262 the most pronounced ichthyophagi. One cannot imagine their
G life without fish; it is the conditio sine qua non of their own
[231] existence as well as that of their only domestic animal, the dog, which provides them with food as well as transportation and
G clothing. There is hardly a fish in their country that the Gilyak
*262 would not, if necessary, use as food. But standing in the first
226 rank, of course, are those fish that, because of their seasonal
251 appearance in great numbers, make it possible to prepare the large supply needed to last through the long winter when fish are scarce, hence the species of salmon coming up the rivers from the sea, among which, in turn, Salmo lagocephalus Pall. (Gilyak lyghi-tscho, or on Sakhalin laghi-tscho) and Salmo proteus Pall. (Gilyak /426/ tengi-tscho) play the principal role (1).

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1. In all of eastern Siberia to Kamchatka and northwestern America, the Russian terms for these two species of salmon are keta and gorbuscha; hence in the following I shall refer to them occasionally as keta and gorbuscha salmon.

At the time when these fish come up into the lower Amur and its tributaries, which falls in June for S. proteus, in August for S. lagocephalus, an active life prevails among the Gilyak, for everyone is busy with preparing supplies of fish for the winter.

/438 cont./

*262 Compared with the animal food the vegetable food of the Gilyak is far behind. In the first rank here, because they are generally accessible and can be had for nothing, are the local, wild, natural products, many kinds of berries, small tree-fruits, [252] tubers, herbs, algae, and seatang. All of these vegetable foods are eaten only as accompaniments to animal food or mixed with it and made into various kinds of dishes. The bilberry, Vaccinium [137] vitis idaea L. (Gilyak myghr-als (7), or also /439/ simply called

• [104] 7. The s is soft in pronunciation in this word, like the French z.

als, i.e., "berry") (1), in particular stands first among them with

[192] 1. The Gilyak from the Tymy and the east coast of Sakhalin call the bilberry itkt or paghla(n)-als, i.e., "red berry."

regard to both the quantity consumed and its manifold uses and 222 the tastiness that the Gilyak find in eating it. Every year in the [221] fall great stores of this berry are put up for the winter. For this purpose whole families, but in particular the women and children, go into the woods, especially up the small rivers emptying into the Amur or Liman. At a convenient place there a tent or merely a sloping protective roof supported by four poles is erected, in front of which a fire blazes, and the whole time is devoted to the gathering of berries. In the vicinity of the Nikolayev post, on the Kamr and Litsch Rivers, I repeatedly came across such [251] families picking berries. The berries are poured into large, birch-bark bags and baskets and brought by boat to the house, where, covered with grass, they are stored for the winter in a frozen condition in the storage chambers. The Gilyak around Nikolayevsk had so many of them that, beyond taking care of their own needs throughout the winter, they also supplied the Russians there. Bilberries, covered with fish oil or seal train-oil 252 and stirred, represent the whole of the customary accompaniment *262 for the fish, especially jukola, diet of the Gilyak. Moreover, they

264 /446 cont./
415 broths, are eaten from wooden bowls, Gilyak mumk-ngir (2) (Pl.

2. Ngir means bowl in general.

XXXIII, Fig. 6), and, to be sure, more often noisily drunk than eaten with a spoon. For the enjoyment of solid food, fish, meat, blubber, and the like, rectangular shallow bowls, Gilyak es-ngir (3)

[104] 3. The s is soft in this word and is to be pronounced like the French z.

415 (ibid., Fig. 7), are used. Also used for the same purpose are wooden, circular, rather shallow bowls or plates (Pl. XXXIV, Figs. 2 and 3), about a foot in diameter, which among the Gilyak bear the name aam-ngir, ring bowls or thumb-ring bowls, obviously on account of their round form similar to the above-mentioned thumb-
[439] ring (aam) (4). The Gilyak, however, do not make them them-

[192] 4. Among the Olcha they are called kota.

selves, but obtain them from the Goldi, who occupy themselves
415 with turning them. At the bear festivals they are used in great
531 numbers by the Gilyak, as well as by the Olcha, in particular for
996 eating the above-mentioned kinds of groats, though they are not by any means /447/ implements used exclusively in connection with these festivities, as might be concluded from their exotic origin and the complete lack of any ornamentation and carving. I myself saw the Gilyak use them often enough in their everyday life. In contrast to these mass-produced, undecorated bowls turned by the Goldi, all the other above-mentioned vessels made freehandedly by the Gilyak themselves always stand out because of all sorts of decorations put on them, which, however, remain far behind the artistic carvings which we shall discover on the implements used exclusively
322 at the bear festivals. For the manufacture of all the vessels pre-
412 sented above, bowls, spoons, etc., for the execution of the carvings on them and on other utensils, the Gilyak use, in addition to the

/483 cont./

493 central ich, that is, therefore, with only a quarter of its total length, while the other three-quarters, unloaded, rise more or less above it, and only as a result of loading do the soles come in contact with the ground farther toward the front and back. The mountings serving to protect them extend at least as far as the outermost ich, and very often almost as far as the ends of the soles. 493 The ich opposite each other are connected on top by wooden cross-192 pieces (Gilyak tynyssj, e in the illustration). On these rest the long rods (Gilyak turssj, f in the illustration) which form the bottom of the sled; they are lashed to each of the crosspieces with straps, and where there are no crosspieces, in the front and back quarters of the sled, also by means of a pair of straps plaited across and stuck through the wooden, longitudinal side-pieces, and finally their ends are stuck through a crosspiece bored for the purpose (Gilyak warr(o)s, g in the illustration) which connects the two wooden, longitudinal side-pieces of the sled just in front of the above-mentioned kernghi. Finally, at each end of the sled there is a curved piece of wood (Gilyak mich, i in the illustration), which, in a gently sloping position, is lashed to both the longitudinal side-bars and to the ends of the soles projecting beyond the last cross-493 piece. The guide rope for harnessing the dogs is attached to the soles immediately below the curved piece of wood at the front end. The curved piece of wood at the rear end is used for knotting on a strap which the Gilyak takes in his hand or fastens to his belt when he follows the sled on ski, in order to have himself thus dragged along by the dogs and to prevent them from running away without him. Sometimes, however, the curved piece of wood in the rear is missing, and in this case the front and rear ends of the sled differ, whereas otherwise they exhibit no differences. The Gilyak [824] make all the pieces of the sled out of birch wood (both from Betula [192] alba L., Gilyak chiws, and from B. ermani Cham., Gilyak kedras) (1), which on Sakhalin they designated separately for me as

[104]

1. In both Gilyak words the final s is soft and should be pronounced like the French z.

"tulytynt-tschchar," i.e., "wood for sled-building," with the sole

493 /484 cont./
long strap. If a longer trip is undertaken, a few of the most necessary weapons, a lance or a bear spear, are stuck under the strap. In front, approximately above the outermost ich, a saddle-
[192] shaped hollow is left when the baggage is loaded, which, covered
[237] with a piece of fur (Gilyak tyws) (2) likewise fastened to the sled,

[104] 2. The s here is soft, pronounced like the French z.

and, to be sure, a piece of fur from either a bear's head or an elk's head (Gilyak kotr-ngar-tyws and toch-tschongr-tyws, respectively, serves as a seat for the Gilyak going on the trip, who, with small ski on his feet, sits astride it (see Pl. XXXVII /see p.1017/).

492 The Gilyak dog-harness is very simple and primitive: to
[192] the above-mentioned long guide-line (Gilyak nygtsch, Pl. XXXVI
[237] /see p.1016/, Fig. 2) plaited out of seal straps are fastened, at regular intervals and alternating from one side to the other, seal-leather neck-bands or collars (Gilyak chall) of the form shown in Fig. 3 of the last-mentioned plate, and such a one, but without the movable iron ring, is also attached to the end of the strap (Gilyak lat) serving as an extension of the guide-line. This latter /485/ neck-band is pulled over the head of the lead dog, the others over the other dogs, and the team is ready. The harnessing of the dogs, therefore, is the work of only a few minutes among the
[192] Gilyak. On solemn and festive occasions, such as matchmaking trips or the dog races arranged during the bear festivals, and the like, instead of ordinary collars the dogs get elegant ones with high-standing, Chinese horsehair braids and tassels made of red-dyed sheep or goat wool, the so-called rüssk of the Gilyak, like those illustrated on Plate XXXVI /see p.1016/, Figs. 4 and 5. The accompanying woodcut serves to show the way in which such a collar is put on the dog. /Illustration appears here./ The chief disadvantage of the Gilyak harness is that the dogs have to pull with their necks, and, with great exertion and in violent excitement, they all too readily choke themselves. In this it is far behind the

/532 cont./

286 uniform in shape. Nevertheless, as we shall see in a moment, only a few, about four, can be distinguished among them as the most important and most practicable sizes on the basis of the principal types of fish. But before we discuss them in more detail, consideration must be given to one instrument which is used by the Gilyak for knotting all nets, no matter how fine or coarse they may be, for an uninterrupted and an even flow of the work. This is the so-called pork (Pl. XLI /see p.1021/, Fig. 7) -- a wooden reel revolving around its axis, with two arms at the top and at the bottom, on which the cord for the net is wound and which is hung by its lower handle-end on a ceiling beam of the /533/ yurt or elsewhere, so that the threads required as the work progresses always run smoothly and unchecked to the knotter.

[192] The two most important tools used by the Gilyak for net-knotting are a peculiar netting-needle, Gilyak kilks (1) (Pl.

1. Among the Olcha it is called ssarpol, and among the Goldi ssarfo.

XLI /see p.1021/, Figs. 1-4), and a rectangular wooden board called kiwu (2) (ibid., Figs. 5 and 6). The former consists of

•[104]

2. The w in this word is pronounced like the English w. Among the Olcha the kiwu is called keror or kerul.

a long, narrow, and thin wooden plate, the lower end of which is two-pronged as a result of the cutting out of a section, while in the upper half two long cutouts running parallel to the edges and meeting just short of the tip, leaves a long prong in between reaching almost to the tip, which I shall call the upper prong to distinguish it from the two on the lower end. The cord to be used for making the net, unwinding from the above-mentioned reel, is wound around these three prongs, and, indeed, in such a manner that it is alternately slung around the one and the other of the two lower prongs and, in between, always around the upper prong.

/551 cont./

224 and Tro Gilyak paghlant and paghlantsch, i.e., the red one) in its different color variations (1).

[104]

1. Concerning the designations for these color variations of the fox among the Gilyak and the other Amur peoples, as well as the kinds and the geographic distribution of both the mammals named and those still to be named in the following, one should read my pertinent discussion of the first volume of this work.

The Gilyak for the most part catch the sable, unquestionably standing first in importance, with traps. The one most [192] commonly used is the so-called ha, a pinch-trap /Quetschfalle/, which is set up in the following manner. In the trunk of a tree, at a height of about three or four feet above the ground, a hollow is made, and in it the end of a beam of corresponding thickness is stuck and supported by a little stick resting upon another little wooden stick or plate, which starts at the bait at the bottom of the hollow. As soon as the animal lured by the bait, a piece of fish (jukola) or seal blubber, nibbles at it, the little supporting stick slides off its base and lets the beam fall. But in order that the latter pinch the animal more firmly and securely, the edge of the hollow lying under it is framed by a small wooden crosspiece. The ha is naturally set up at places which the sable likes to visit, in particular in the bottoms of valleys, on the banks of small rivers, in which case the pinch-beam is laid across the brook, because sables like to use fallen tree trunks as bridges in order to cross over from one slope of a valley to the other (2). Thus,

2. Przewalski (op. cit., p. 101) even maintains, having often observed it, he says, in the tracks of this animal, that the sable never goes around a fallen

224 /552 cont./
[114]

3. (cont.)
others, in Middendorff (Sibir. Reise /Siberian Journey/, Vol. IV, p. 1387).

The same can be said of a second device used among the Gilyak for catching sable, a clamp-trap /Klemmfalle/ con-
[171] structed with a bow. This trap, distributed throughout Siberia, has already been described and illustrated many times by travelers (4), and I could therefore pass over it quickly if it did not seem

4. Recently, for instance, by Bush (Reindeer, dogs and Snowshoes, London, 1872, p. 316) and by Middendorff (Sibir. Reise, Vol. IV, p. 1388).

to me of interest to point out, besides its in part peculiar use among the Gilyak, the designations customary among them for its individual components in comparison with those, in part identical, for another apparatus to be discussed immediately below, which can be done much more briefly and clearly with
224 192 the help of illustrations. Among the Gilyak the clamp-trap in question, shown on Plate XLIII /see p.1023/, Fig. 4, bears the name klai and is made as follows: a simple wooden bow (Gilyak puntsch, a of the illustration) is set into appropriate lateral notches in two sticks (Gilyak assj, b of the illustration) put together in the form of a fork and joined at the top. Above the crossboard (d, Gilyak lyms) connecting them at some distance from their lower, pointed ends, they are provided with longitudinal cutouts, into which the lower part, consisting of another such crossboard, of the wooden piece c, connected at the top with the bowstring, is stuck and can move up and down depending on the tautness of the bow. Curiously enough, the wooden piece c is simply called ku, that is "arrow," by the Gilyak -- a striking /553/ generalization such as is not often found among them otherwise, and, correspondingly, an upper crosspiece (e) connecting the two side staffs with each other and provided with a cutout for the movements of the ku is called kurscho(gr)tsch (1). A small stick (f,

• [104]

1. The letters in parentheses are only

/553 cont./

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1. (cont.)
barely pronounced, like a faint growl.

Gilyak tschymrch), fastened to the side staffs as well as to the bowstring, serves for stretching the bow, and another (h, Gilyak ksull), which is connected with the former by a cord (g, ksull-puks), holds it taut, which is possible only as long as it is itself supported at its lower end on a thin stick (i, Gilyak taghr-tschissj) inserted into the cutouts in the side staffs between ku and lyms. The slightest pressure on it is sufficient to make the little stick h fly off, whereupon the taut bowstring is released and shoots the ku down to the lyms, tightly clamping anything found in between. In order to set up the klai, the Gilyak first make a hollow in a tree trunk directly above the snow, into which they put some jukola or seal blubber as bait, and then stick the trap under discussion in the snow in front of it in such a way that the animal can only reach the bait by way of the wooden step i and thus inevitably must be caught. In the klai, also, aside from sable, the above-mentioned, worthless small animals are all too often caught. According to the Gilyak, they sometimes also use this trap in their dwellings in order to catch in them the very numerous and annoying rats (Mus decumanus, Gilyak njagrsch), which, by the way, are not used in any way among them.

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[136]

Taking advantage of the above-mentioned fondness of the sable to run the length of tree trunks felled across a brook, the Gilyak set up snares on them to catch the little animal. For this purpose, in about the middle of the trunk, a cross row of upright sticks more or less hidden by the tree branches is set up and only a single opening just large enough for the sable to slip through is left between them. Not far from there an upright flexible tree branch is stuck in the bottom of the stream, and the tip of it is bent down to the horizontal trunk by means of a string ending in a noose and is fastened in the opening left for the sable between the cross-sticks, in which the noose, too, is found, with the help of a little hook. The latter, since the opening is small, must inevitably fly off when the sable enters it, whereupon the bent branch jerks upward and the noose tightens around the

/556 cont./

224 [191] by the native tribes, Tungus, Yakut, Ostyak, Samoyed, and by the Russians for slaying all the animals possible, from the largest, such as bear and elk, down to the sable and squirrel, is used much less among the Gilyak and is limited to only the most important fur-bearing animals -- a circumstance which is likewise evidence of their slight inclination for hunting and, at the same time, their predominant and decisive interest in trade.

The great benefit that the Gilyak derive from fox fur both in trade and for their own use induces them to hunt this animal, not only with the self-firer, but also in other ways. For example, they likewise use for catching it a clamp-trap, which, constructed in the same way and only somewhat larger, /557/ is also used for 224 192 wolves. This is their so-called kasma (1). It consists of a peg

[104] 1. The s is pronounced softly here, like the French z.

stuck into the ground and running up into a two-pronged fork at the top. The two prongs, only very gradually diverging from each other from their common base, are of unequal lengths. The shorter one (called wa in Gilyak) is sharpened on its inner side, side, the longer one rounded off. On the latter, not far from its tip, there is a cross-stick (Gilyak tabs-tigrsch) (2), on which

[104] 2. The s again pronounced softly. Tigrsch means "wood" in general.

the bait, a piece of jukola or meat, a dead crow, or the like, is 224 put. The fox or wolf jumps against the peg in order to reach the bait with its paw, whereby its foot slides off the cross-stick and remains clamped between the two prongs. The height of the kasma is different for the fox and the wolf: for the former it must rise to about three and a half feet above the snow; for the latter, four and a half feet.

/558 cont./

123 152 203

1. (cont.)
of this event had spread from Ulban Bay to the Amur and Liman, and the Gilyak were afraid that I might have a similar magic wand.

411 171 [192] [824] [192] In my time the only shooting weapons of the Gilyak were the bow and arrow, which they used on occasion against large as well as small animals. The bow (Gilyak puntsch, on Sakhalin punt) is of the same nature as among the Tungus and other Siberian peoples. It is made of the wood of young ash trees or, lacking them, of good birch wood. In the Tymy Valley on Sakhalin the Gilyak designated to me the kind of wood called per by them, i.e., according to Schmidt and Glehn, Evonymus macropterus Rupr., /559/ as their "punt-tschchar" (bow wood) (1), as is also the case among the Ainu (2).

1. Or, as they said as a rule, "punt-lytynt-tschchar," that is, bow-making wood.

[113] 2. Schmidt, "Reisen im Amur-Lande und auf der Insel Sachalin, Botanischer Theil /Travels in the Amur Region and on Sakhalin Island, Botanical Section/" (Mém. de l'Acad. Imp. des sc., seventh series, Vol. XII, No. 2, pp. 99, 213, 215).

41 230 53 In order to protect the wood from dampness and to retain its flexibility, the bow has fine birch bark pasted on it, or, as I have seen on especially fine specimens, for example, on the bow from Tebach shown on Plate XLIV /see p. 1024/, Figs. 4 and 5, is covered with fine elk skin on the inside, i.e. on the side turned away from the marksman when shooting, but on the outer side turned toward the hunter, with whalebone (Gilyak asm) (3),

[104] 3. The ś is soft here, like the French z.

/567 cont./

114 325 326 192 On the other hand, I did have the opportunity of watching the Gilyak forge iron in the village of Tyk on Sakhalin. The smithy was set up in the very rear of the earth yurt, opposite the entrance. For this purpose several boards from the sleeping benches had been removed there, so that the earthen floor underneath was exposed. Here lay two longish bellows (Gilyak chigr) made out of sealskin, whose long tubes converged toward the ends into one common tube. In front of its mouth was set up a semicircular block made of hard, dry clay (Gilyak chugn), which on its lower side was provided with a cutout, the size of which corresponded exactly to the mouth of the bellows tube, and immediately in front of it was the fire, into which were thrust the iron pieces to be forged. In order to keep the bellows tube immovably in place, the two arms were weighted down by several longish and narrow boxes such as are used among the Gilyak, placed on top of one another. A youth worked the two bellows, alternately lifting the one and lowering the other, and another, adult Gilyak, with a pair of tongs (Gilyak watsch) (3), took the

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3. The w is pronounced here like the English w.

iron pieces to be forged out of the fire in order to hammer them on a nearby small, triangular, iron anvil (Gilyak mik). These tongs are of varying sizes depending on the size of the iron pieces to be wrought. Made in my presence were a blade for an ordi-
[293] nary knife used for cutting wood, and the like, a so-called yi-dshakko (4), and a second, finer piece, a so-called kessj-kessj,

4. See p. 590 above and Plate XXXI /see p. 1011/, Fig. 4.

that is, one of those chains, sometimes rather complicated /568/ which, equipped with various small pendants, an iron pipe-cleaner, a steel for making fire, and the like, are worn at the belt by the

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197 /595 cont./ either the buyer or seller. The price or the value of the trade commodities depends, on the one hand, on the greater or lesser demand which they enjoy among the Chinese and, on the other hand, the more or less strong need for them found among the Gilyak, Olcha, and Goldi, and which is itself determined in turn in large part by their use in the trade carried on by them among one another and with the Japanese. Great changes in the prices of certain commodities inevitably arose when the Gilyak, and after them the other peoples of the lower Amur region, also came in contact with the Russians, besides the Chinese and Japanese, with whom they had ancient trade connections, and the Russian commodities began in part to compete very successfully with those of the Chinese and Japanese. More than elsewhere, therefore, it must be kept in mind in connection with the trade relations of the Amur peoples that my descriptions refer to a period when this contact had first been made and had not yet had the consequences that it has today. Finally, concerning the value of objects not involved in trade among the Gilyak, but associated with their households and the rest of their life and activities, the decisive factors are to be sought in their customs, conceptions, and views, evidence of which will be given in the following.

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435 By means of many and repeated inquiries among the Gilyak and my own trade and other relations with them, I was able to learn the values, given in the following table, of both the most important commodities in their trade with the Chinese, Japanese, and in part also with the Russians, and the foremost articles in their life and households, discussed and in part illustrated in the above descriptions. Thus, among them:

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A sable pelt, depending on its quality, ... equals 1-3 ja
A pelt from the red fox (pas(1)-nga) . . " 2 "

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[104]

1. The s is pronounced soft, like the French z.

A pelt from the black-gray fox (pladf) . . equals 3 ja

/609 cont./

175 439 designation /610/ for the lower Amur region, there can be no doubt but that the Gilyak, Olcha, and Goldi trading on Sakhalin were meant by it.

439 437 484 487 The principal center for the trade of the Gilyak with the Japanese is Ssiranussi, the foremost settlement of the latter and located close to the southwestern tip of the island (1). It is,

1. See pp. 146-156 above concerning the founding and the character of the Japanese settlements on Sakhalin.

therefore, also the most distant goal of the "Ssisam" voyages of the Gilyak, on which trade is conducted, not only with the Japanese, but also with the Ainu. The journeys are made in summer and in winter, by boat and on sleds. [501] For the sea voyage the Gilyak use either the above-mentioned Manchu boats brought from the Sungari or, and for the most part, their own ordinary river boats described above, on which they only raise the sides by a board put on either side for protection against the higher waves of the sea. [103] Making allowance for these keelless vessels of theirs, they cautiously avoid the open sea on the voyage and always stay, after they have crossed Mamia Rinsô Strait in calm weather at its narrowest point, from Cape Lasaref (Gilyak Piljan-kthy (2), that is, "Great Cape," Olcha Wasfun)

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2. The th is to be pronounced as in English.

to Poghobi, where it is about four nautical miles wide and thus have reached the west coast of Sakhalin, as close to it as possible. But even the voyage along the coast, which in spots, and especially south of Duï as far as Pilja-wo, is steep and rocky, offers many a danger, which the Gilyak try to avoid by going to sea only in calm weather or light winds. Because of this, as well as because of the fact that, in order not to overload their boats,

/665 cont./

556 Among the Gilyak the man who undertakes frequent journeys to the Manchu and Ssisam, carries on extensive trade with his countrymen and the neighboring tribes, and in general lives in evident prosperity is regarded as rich, kolla, and therefore esteemed. He is regarded as belonging to a higher level, however, as mykstschr-kolla nibach, a very rich and highly esteemed man, only if, in addition, he also meets the following conditions: 1) if he owns many of the above-mentioned (1)

1. See pp. 933-937 above.

objects which are especially valuable in the eyes of the Gilyak, such as a lynx-fur coat, old Manchurian iron-armor, bows with buffalo and rhinoceros horn mountings, three-handled Japanese cooking kettles, and the like, and then does not sell these inherently useless, but yet very costly articles, /666/ thus putting them to practical use, but keeps them only as dead capital and heirlooms for his sons, he proves his great wealth; 2) if from time to time he gives great bear festivals with opulent feasts and arranges for the invitation of many guests; or finally, 3) if he displays a particularly large household and has 3-5 wives besides several male and female slaves. It is not necessary that all three conditions be met by one person -- it is enough if one or another of them is satisfied as long as this is done to a particularly high degree. Ssogin in Kuĭk-Măo, for instance, owned a number of luxury items and also had two wives and a female slave, but he was nevertheless regarded as only a kolla nibach. On the other hand, Numkwin in Wair (1), Ansin in Kaki, Ssondon and

1. The same who was mentioned above (p. 575, note 1) as one of the murderers of de la Brunière.

his son Libgun in Tschylm, Jondom in Kalm, Pysgun and Mesgun (2) in Patt, and, especially, Judin in Tebach were

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2. In all the Gilyak names mentioned here the s is pronounced soft, like the French z.

821 /671 cont./
tchlangi (east and northeast) storm sweeping over the Sea of Okhotsk and almost always accompanied by snowstorms, whereas the ladwilantsch (southeast wind), the tungyrsch and ngaluws (1)

[104] 1. Soft, to be pronounced like the French z.

(west and southwest wind), and the kongrsch (south wind) cause [484] them less concern (2). The latter are especially dangerous in

[823] 2. On the Amur the winds are, as a rule, distinguished less accurately, and simply by the four main directions: ady, tschlangi, kongrsch, and tungyrsch (north, east, south, and west).

making a trip from Duĭ to the villages to the south on the same coast, since the sea ice sometimes breaks up immediately in

[782 789]

Magic arrow for exorcising storms.

821 789 782 front of the sleds of the travelers. In the village itself several methods of appeasing the unleashed storm-spirits were used. At the tip of a long pole stuck in the snow there was fastened a square piece of sealskin, which evidently was to serve as a sacrificial offering to the storm. A second method served the same purpose, but in a much more attractive form. It was an ordinary-sized arrow made with two prongs at the tip and provided with two curls of wood shavings on the shaft. Between the two prongs, likewise bearing small wooden curls, the strong center rib of a tobacco leaf and a small piece of glowing tinder were inserted and the arrow shot off in the direction of the stormy ady-wind. Finally, a third method consists of sacrificing a number of whelps to the storm. In the village of Tyk their number came to three, and, if the storm did not stop the next day three

/704 cont./

*796 231 described above, for the latter was done after the hind legs of the animal had already been fettered in the cage, but here the bear could make full and free use of all four extremities and its teeth. While the procession halted outside the house, all the ropes and straps required for carrying out the feat were held in readiness. Seizing the moment when the mighty animal stood fully erect, one of the Gilyak threw himself from the front around its neck and embraced it as firmly as he could. At the same moment a second one muzzled the animal. Simultaneously several others seized the animal from the rear, pulled its hind legs from under it by means of nooses, and held them against the ground. The bear fell on its front paws, but here, too, someone was ready to press them against the ground with a pole and to fetter them. Thus through quick and concerted steps the animal was completely disarmed and fettered in an instant, and now the auxiliary ropes needed on its neck-band could be put on in peace and safety. As soon as this was done, all the Gilyak jumped off the bear, all the knots and nooses fastened around its snout and paws with special skill were loosened with one jerk, and the bear again stood there on its chain entirely free and unfettered, except for the neck and body band, roaring loudly, repeatedly shaking itself. Now, together with the small bear, it was led back into the house and regaled there with finely crushed ice and crowberries /Strickbeeren/, whereupon, after a short pause, the same procedure was again repeated several times, that is, the small bear was taken immediately from Judin's house to another one, but the large bear only after having been led in and out four times, or sometimes only twice.

*796 322 798 Immediately after the bears had been removed, the male youth of the village began to carry large and small sticks of alder and mountain ash into the house and to deposit them at the place where the bears had stood, until there was a large pile of them. Everybody who had a knife, except for the women and girls, began to cut the sticks at one end, or, more properly, to whittle them, that is, to make the so-called nauws (1) of the Gilyak out of them.

●[104]

1. The s here is to be pronounced soft, like the French z.

/705 cont./

*796 talked about in an animated discussion; in short, on such an oc-
23/ casion one hardly recognizes the otherwise serious, sedate, cauti-
ous, and somewhat taciturn Gilyak. Late at night the procession with the medium-sized bear paid a brief visit to Judin's house. But only the two bears that belonged to him returned to it for the night. Men and animals had tugged themselves weary and seemed to need a rest. The night also passed more quietly than one would expect with two bears quartered in the house.

Toward the morning, January 12, however, I was awakened by a loud roar from the bears; the leading of the animals back and forth, out of the house and back again, had begun anew. First our two sleeping companions were taken out, and then all three bears were brought back in again, in the order established at the beginning of the festival, and fed out of three nichyr, the mossj that had been prepared the day before, some of which the people ate, and then the foreign bear was removed again, while the other two
*796 remained in the house. Then began the preparation of the place where on the following day the bears were to meet their deaths and then be skinned and cut up. For this, a rectangular area not far from the house was marked off with the sticks (nauws) carved the day before, and at each of four places about a fathom apart on its longitudinal diameter two strong stakes with head-shaped tips were rammed into the ground beside each other. These stakes were old and may already have served the same purpose several times. They were likewise surrounded by whittled sticks. At one end, in line with the row of stakes, an entrance to the area marked out by the nauws (the so-called kahdra of the Gilyak) was left open; at the other, opposite end a small structure made out of boards (called läsng (1) among the Gilyak stood somewhat elevated above

[704]

1. The s is to be voiced like the French z.

the ground on four posts driven into the earth and was closed in the back, but in front, in the direction of the row of stakes, was quite /706/ open, and here, besides a crosspole near the roof, had a second, lower crosspole, by means of which the opening was

/721 cont./
on it raw and cooked bear-meat and several strips of bear fat, as well as a small heap of fine wood-shavings (zach). This was the first bear meat that was eaten. The portions were very ample, and gradually everybody present in the house or newly arrived participated in the meal; indeed, even the women and children received their share of it, in that a few young people walked among the diners with bowls of a special shape (Pl. L /p. 1250/, Fig. 5, and Pl. LI /p. 1251/, Fig. 1-- called ans-tymyk (2) in Gilyak)

2. The s in this word is to be pronounced soft, like the French z. The bowl is called ans-tymyk because of its similarity to a hand (tymyk).

and collected contributions to be divided among the women and children. The quantity of bear meat and fat consumed that day was therefore very great. What was left over of the portions /722/ that the guests had, they wrapped up in the fine wood-shavings and fir branches and took home -- a package that the Gilyak are said to call möps (1).

1. A designation which I myself did not hear.

The gnawed bones, on the other hand, were put back into the kettle from which the cooked meat had been distributed. As the meal came to a close, an old man with a fir branch in his hand stationed himself at the door of the house and, gently striking each one, drove out everyone passing through it who had eaten bear meat and fat -- an act which was supposed to be a sort of punishment for the misdeed committed against the bear. Once outside, however, those who came out were less gently treated, for here they were greeted with a cross fire of snowballs with which the boys pelted them, while the women drummed vigorously on the suspended beams. An identical meal with a similar aftermath also took place in the house where the owner of the third bear lived. Here, too, just as before, quantities of small individual heaps of food -- sturgeon, mossj, etc. -- were put out

A /737 cont./
796 horizontally a few times and murmuring a few words which Scheube
782 did not understand. This is repeated in front of the bear's cage,
[535] whereupon the women and girls execute a dance in front of it and in doing so turn toward the bear with caressing glances and movements. /Page 738 is blank, and the following unnumbered page is the title page for the appendix, "Excerpts from the Travel Books, Notebooks, and Journals Left by the Author."/

000 /739/

I. Religious Conceptions of the Amur Peoples. -- Idols, Amulets -- Shamans.

Religious Conceptions

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776 1. Gilyak. It is very difficult to obtain information con-
124 cerning the religion of the Gilyak. I learned the following from Jutschin and Labgun (*). They call "God" ýżigy (**) and designate

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[361] * From the villages of Patchä and Wassj at the mouth of the Amur.

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●[104] ** Wherever the author used ѣ and я from the Russian alphabet, they have been replaced by y and ja /according to the system used here, these letters would be transliterated as y and ya, respectively/.

him as the good one, kíngulātsch, an attribute that means the
G [778] same as good (sontz). They did not understand my question as to
[532] whether "God" lived in heaven, or where else? -- and said only that they did not have any god (idol) in their yurts. I all the more doubted the assertion repeatedly given to me by the Gilyak that they did not have any idols, since I myself have human and animal figures carved in wood from the village of Kuĭk (***). But they

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[361] *** On the left bank of the Amur, below Nikolayevsk, also Kuëgda, Kuëgra, Kuëgri-wo; see pp. 448, 535.

[LSS: The author's glossaries of Russian words (pp. xxi-xxv) and of Gilyak words (pp. xxvi-xxviii) have not been reproduced for the Files. The following words, however, are frequently used in the text. Definitions are those of the author.

Russian words:
Brodyága, i--Vagabond, a passportless vagrant; generally in Eastern Siberia, an escaped convict.
Buran--snowstorm.
Kita--Salmon (Salmo lagocephalus).
Shuba--Fur coat, generally applied to the peasants' sheepskin coats.
Taigá--Siberian forest or jungle.

Gilyak words:
Cham--medicine man
Khal--clan; (it is actually a sib, and it sometimes transliterated xal.).
Kiskh--God, the creator or judge of good and evil, but used in a vague and general way for all gods.
Mligh-vo--The "other world" village whither the spirits of those who died a natural death journey.

Ni vookh--a god or lord.
Pal ni vookh--Lord or god of the (mountain or) forest
Tol ni vookh--Lord or god of water (sea and rivers).]